

## ABSTRACTS

Alexander Stoychev  
BAC-Varna  
Bulgaria  
[bacvarna@abv.bg](mailto:bacvarna@abv.bg)

### On the Meaning of Education

Ana María Vicuña Navarro  
Pontificia Universidad Católica de Chile  
[amvicuna@puc.cl](mailto:amvicuna@puc.cl)

### **The Concept of a Community Of Inquiry as an Ideal of Reasonableness and as a Practical Guide for Building Reasonableness**

The paper explores the concept of a community of inquiry as it is known and used in the Philosophy for Children practice. Its purpose is to show this concept's power both as an ideal of reasonableness and as a tool for building a reasonable understanding among people who are different and think differently about controversial issues, thus helping to develop attitudes and behaviour that foster democracy and democratic ways of living together. In order to do this, it elaborates on some images that Lipman uses for explaining the concept of a community of inquiry, exploring both the affective and the logical components involved in it. This ideal of reasonableness is then compared with those presented in the contemporary developments of informal logic and the pragma-dialectical approach, particularly in the works of Ralph Johnson and of Frans van Eemeren and Rob Grootendorst, showing interesting coincidences and stressing the educational power of the community of inquiry for approaching such an ideal. It further reflects on the inescapable ethical dimension that is present in the aim at reasonableness. Just as the platonic Socrates of the *Crito* imposed upon himself the obligation to follow the "best logos" and to be consistent with it, those who try to live up to an ideal of reasonableness such as it is fostered by the community of inquiry must develop attitudes and behaviour of respect, good will, cooperation, humility, tolerance and openness, which are part of the commitment to philosophical inquiry when it is understood as philosophical dialogue. Finally the paper reflects on what the consequences for society at large would be if children and adults were to acquire these attitudes and behaviour, which are precisely those so sorely needed for understanding each other in our world today, and on our responsibility as educators in contributing to this through most strenuously striving for building reasonableness through our everyday Philosophy for Children practice and the sharing of our experiences. In this way we would be cooperating in the building of a democratic society that is committed to its own betterment through self criticism and creativity and which has acquired the tools to do so. Being reasonable is not only a philosophical ideal, but an ethical obligation. We must use the tools we have received in Philosophy for Children to help ourselves, the children and the teachers in training to become more reasonable, and to understand the obligation we all have in the building of a more reasonable, or, at least, a less crazy world.

**Ann Sharp**  
**Montclair State University**  
[Sharpa@mail.montclair.edu](mailto:Sharpa@mail.montclair.edu)

### **Flesh of Our World**

This paper will a paper introducing participants to my curriculum for five year olds on philosophy of body and prevention of child abuse, drawing on the works of Merleau-Ponty, (philosophy) Walt Whitman (poetry), Louise Erdrich (narrative ), Antony Gormley (sculpture) and Remedios Varo (painting.) There will be an opportunity for participants to read and discuss a chapter of the curriculum, ask questions and dialogue regarding the feasibility of such a project in public schools.

**Brynhildur Sigurdardottir**  
**Gardaskoli School**  
[heimspekiskolinn@simnet.is](mailto:heimspekiskolinn@simnet.is)

### **Philosophy with Children in Iceland**

In our session we will give an overview of how pwc was introduced in Iceland and where it is currently taking place. We will also speculate about what efforts might be most fruitful in disseminating the practice of philosophical inquiry with children.

Philosophy has not had a place in traditional Icelandic schools at any age level. Since 1990 Hreinn Pálsson and a small, but growing, group of teachers and philosophers have been searching for ways to create a space for philosophy in preschools and elementary schools. These efforts have taken on various forms:

- ✗ a private school has given courses to kids
- ✗ teachers of all age levels have been trained
- ✗ pwc has become a part of the basic education of preschool teachers
- ✗ research projects have been made both in preschools and elementary schools
- ✗ pwc has become a part of the national curriculum for preschools and lower elementary grades

By now pwc is known among Icelandic educators and philosophers as a means to improve children's thinking and to build strong communities among children. In some preschools philosophy has become a part of daily activities, but in the elementary school all efforts have faded out. So the goal now should be to ensure continual communication among those interested in pwc so that we can build on earlier experiences and move on to strengthen and stabilize the practice of pwc within schools.

Questions that could help us deal with the current situation are e.g.:

- ✗ What kind of teacher training is most effective to get people started?
- ✗ How can we support teachers in their attempts to keep pwc within their classrooms on a permanent basis?
- ✗ What kind of community/organization can help teachers around Iceland keep up the dialogue necessary for them to nurture their interest in, and practice of pwc?

**Björg Sigurvinsdóttir, Principal, Lundarsel Preschool**  
**Helga Maria Thorarinsdóttir, Teacher, Lundarseli Preschool**  
**Iceland**

### **The Lundarsel Preschool Project**

Lundarsel Preschool is situated in Akureyri in northern Iceland. In the years 1999-2001 the preschool received a grant to work on a developmental project called "Icelandic children's literature as a source for philosophical dialogue among preschool students." Preschool teachers in Iceland have become interested in using philosophy as a tool to improve the interactions among young children by putting an emphasis on respect and tolerance in their communications. The teachers also believe that by practicing critical and creative thinking in philosophical dialogue children learn to better understand themselves and others. A third aspect that the teachers in Lundarsel wanted to explore was how children's thinking could be made more visible to the outsider by systematically recording their ideas and putting them on display. Documentation of this kind serves as an important tool in the adults' efforts to recognize and understand children's ongoing search for knowledge and understanding, and how children construct their own explanations of things in the world. The research question of the developmental project was the following: "Is it realistic to do philosophical dialogue with young children in sessions that are specifically organized as philosophy sessions where Icelandic children's literature is used as a source for philosophical dialogue?" It was clear from the beginning that the teachers would have to construct all discussion plans and other kind of teaching materials, since these were not available in Icelandic and the group was especially interested in working with Icelandic literature. They chose to start out working with a few stories that are well known among Icelandic preschool teachers. Some of these are written in modern times but there were also a few old tales. The teachers at Lundarsel wrote a selection of discussion plans to use with these stories. The discussion plans build on the ideas dealt with in the stories, as well as ideas that came up in children's reflection upon these stories. The compilation of these discussion plans serves as future teaching materials for the staff at Lundarsel and in other preschools that are interested in promoting philosophical dialogue.

**Charlotte Bagge & Liza Haglund**  
**Stockholm University**  
**Stockholm**  
**Sweden**  
[lizha@ped.su.se](mailto:lizha@ped.su.se)

### **Poster session: An Intentional Analysis of Philosophy in Elementary School Children: Investigating the Concept of Cause and Effect.**

The research we will describe in this presentation utilized the research methodology described as intentional analysis in a study of elementary school children's conceptions of cause and effect. Three postgraduate philosophy students and one regular teacher were observed while discussing the concept of cause and effect with their pupils, on two different occasions. Lessons were audio-taped and transcribed. Different patterns or lines of reasoning were examined, as well as some of the pupils' conceptions of cause and effect. This study was undertaken as part of a larger research project, which in turn represents a co-operation between the Department of Philosophy and the Department of Education at Stockholm University.

**Daniela Camhy**  
**Austria**  
[camhy@gewi.kfunigraz.ac.at](mailto:camhy@gewi.kfunigraz.ac.at)

## **Philosophy for Children - Ideas, Methods and Activities for Human Rights Education**

*“The immense value of human rights is that they help people build confidence in themselves. That gives each one of us the strength to work for a more just world, towards a culture of peace.”*

Frederiko Mayor  
*Director-general of UNESCO*

“Educational institutions, together with the family, must become the ideal environment for social development to ensure that future generations will understand the value of human dignity.”

Colin N. Power  
Assistant-Director-General for Education, UNESCO

Learning what the human rights are cannot be a passive process. Human rights education has to do with learning, knowledge and concepts; educational practice and interdisciplinary projects; and debates of values.

*Skills:* Such as social skills: Like listening to others, asking questions, analysing, cooperating, communicating, problem solving, trying to take all aspects and possibilities under consideration because there are often many different points of view on an issue, rather than one correct answer. Such as thinking skills: Logical reasoning, critical analysing, giving arguments for ones opinion, reflective thinking...

Such as creative skills: Problem solving, building analogies, creating metaphors...

*Knowledge and understanding:* Human rights can be defined as those basic standards without people cannot live in dignity as human beings. Human rights are foundations of freedom, peace and justice. Knowing that human rights documents exist and which rights they contain and that these rights are universally applicable to all human beings and inalienable is crucial for human rights education. It also involves understanding the consequences of violating human rights.

*Attitudes and values:* We all have human equal rights and responsibility. Human rights are important and should be respected. It is important to make aware that we are responsible for our actions, and that we can improve our world, if we try.

*Methodology:* Participative, interactive methodology involves participants fully to think for themselves to become active partners and to include them into the process of exploring.

This will be a report on our project “European Network Preventing Violence in Children and Young People”.

**Diego Antonio Pineda**  
**Xaveriana University**  
**Colombia**  
**diegopi@javeriana.edu.co**

### **Dialogue among Children and Adults: Bravery as virtue**

This dialogue will be based on *Fear is for Brave Ones*, a short philosophical story for children written for a course in moral education in Colombia.

**Emmanuel Skoutas**  
**Dandenong High School**  
**Melbourne**  
**Australia**  
[skoutas.emmanuel.m@edumail.vic.gov.au](mailto:skoutas.emmanuel.m@edumail.vic.gov.au)

### **Narrative As An Ontological Clearing In The Dialogue Between Children And Adults**

Narrative is a common tool in the philosophy for children classroom. As teachers we use it to engage and stimulate philosophical reflection and dialogue amongst our students. But as teachers in the classroom who use narrative as a philosophical tool we also have the responsibility of positioning and constructing to large degree the nature of the dialogue that takes place between children and adults. But how do we as teachers understand narrative as a *tool* and hence how we use it? Does our conception of narrative as a tool do justice to the possibilities for dialogue between children and adults? I will argue that if we understand the ontological significance of narrative from a Heideggerian position, teachers/facilitators in a community of inquiry will understand that narratives are more than mere tools they are ontologically significant.

**Evelina Ivanova**  
**Sofia Association for the Advancement of Philosophy with Children**  
**Sofia**  
**Bulgaria**  
[eva\\_var@abv.bg](mailto:eva_var@abv.bg)

- I. Short Presentation of The Association for the Advancement of Philosophy with Children, Sofia, Bulgaria
- the idea "*Philosophy as Help for helping yourself*" - philosophizing with children in social disadvantage situation
  - Main theses: The Philosophy is specially needed and useful for children in a risky situation. Among this group the positive effect from the philosophizing could be observed very fast and changes are very likely to be achieved.

## **II. The Project - Summer school "Eco-Philosophy with Children"**

1. Project objectives
  - build motivation for ethical and ecological attitude to the nature
  - achieved conscious tolerance and patience in interpersonal relations between children and adults from different ethnical groups (Bulgarians and roma people) and with different social status
  - development of the methodology of Philosophy with Children in the field of ecology and by using Bulgarian fairy tales
2. Short description of the project
  - participants - 100 children from Dobrevtzi village (97% of them were roma), 5 teachers from the village school, 12 volunteers from The Association for the Advancement of Philosophy with Children

- project activities - training of teachers and volunteers, working out the program and didactic materials, one week summer school with the village children in July 2001

### 3. Program of the summer school

- one of our "working" days:
  - opening the day - ritual, introducing the program of the day
  - group activities - working with texts, philosophical discussions, exercises
  - games
  - practical activities - cleaning the school, painting the school fence, making dustbins from wood for the school court, working out a tourist route in the village surrounding and excursion, making interviews, reports, paintings, preparing art exhibition, final celebration
  - writing personal diary
  - common reflection of the day - the voting game

- main themes: The Nature, The Man and The Nature, The Human Responsibility and Care for the Nature

### 4. Structure of the manual

- Introduction
- 3 chapters - important concepts for the teacher, texts, exercises and activities (discussion plans, games, practical and creative activities, debates, projects...)
- enclosure: project description, program of the summer

### 5. Project results

- changed (more realistic) self evaluation of the children
- worked out conception, program and manual for Eco-Philosophy with Children

III. **Workshop** - working out one of the main themes of the project - text (Bulgarian fairy tale with ecological problematic) + different suitable exercises

IV. **Evaluation** - discussion about advantages and difficulties by using this model

**Felix Garcia Moriyon**  
**Universidad Autónoma de Madrid**  
**FGMoriyon@inicia.es**

### **Working with Children at Risk: Is it Possible to Do Philosophy with Children Who Lack Basic Social Skills?**

There are many people who are sceptical about the possibilities of doing philosophy with young children. Most of their criticisms come from Piagetian's model of psychological development, which assumes that children under age thirteen can not have an empathic approach to people nor can they master abstract thinking. Other criticisms come from an older tradition which goes back to Aristotle. According to the great Greek thinker, children also lack the rationale that allows them to cope with moral problems. Adults who work with children should first tame children's

behaviour and, when they are 18 or 19 years old, it should be possible and necessary to discuss moral problems to foster the basic skills needed to become a virtuous person.

People involved in the implementation of the program Philosophy for Children, just neglect both possibilities. They claim that there is enough empirical evidence to uphold that children, even very young children, can, and like, to do philosophy, and this activity can foster their thinking and affective skills. They also claim that it is an assumption in teaching that children can think for themselves, even if they need some help to empower their thinking skills and to get better at thinking. It is a question of principle or axiom: as long as you want to teach children you have to assume that they can think and empathize.

Notwithstanding, there is a third possibility: there are children who, by a variety of causes, do not have the basic social skills that are needed to participate in a community of learning such as a classroom. If they were able to control their emotions and behaviour, then it would be possible to foster a process of teaching and learning. This last academic year I accepted the challenge of doing philosophy with a group of children at risk, following the basic directions and principles of the program Philosophy for Children. Although I tried to build a community of inquiry, most of the time I had to use all my energy and pedagogical abilities just to maintain a minimal control of the classroom, with very slender chances of involving children in philosophical dialogue.

This paper is a short description of this pedagogical experience, pointing out the difficulties and limiting factors that prevented us, the students and me, from building a community of inquiry. Some suggestions for a different approach to this kind of situation are also included.

**Gilbert Talbot**

**Cégep de Jonquière**

**Quebec**

**Canada**

**[gilbert.talbot@sympatico.ca](mailto:gilbert.talbot@sympatico.ca)**

### **Children and Globalization**

In this session I will present and discuss a new written for children from 9 to 14 year old. The story itself recalls a flood we suffered here in Quebec some years ago. We follow two kids who are living this tragic situation, how they learn about ecological problems such as the greenhouse effects, its origin and discuss how to face it. In so doing, they will have to deal with ethical and political aspects of globalization such as environmental ethics and global citizenship.

**Gudrun Alda Hardardottir**

**University of Akureyri**

**Iceland**

**[gudrun@unak.is](mailto:gudrun@unak.is)**

### **Philosophy for Children – Reggio Emilia**

I will present a part of a research project I conducted in the years 1999-2002. The study explored the similarities and differences between early childhood education in Reggio Emilia (Italy) and Matthew Lipman's theories - Philosophy for Children (USA). The reason I chose my subject is a long standing interest in both schools of thought. I have been studying the preschools in Reggio Emilia since 1985 and my work has been inspired by it since 1989. The preschools in Reggio

emphasize the arts and conversation among children, as well as between children and adults (Taguchi 1994). Loris Malaguzzi (1920-1994) was a pioneer and theoretician behind the work in the preschools in Reggio. According to Malaguzzi, education is a communal process, cultural participation through common discoveries made by children and teachers, who hypothesize and discuss (Edwards et. al. 1998). P4C is a form of applied philosophy; philosophy is applied to education. Lipman] suggests that in the modern educational context it is most important to cultivate the critical, creative and caring thinking of students. The best way to do this is to teach them to work and learn in communities of inquiry (Lipman 1996). There are strong similarities between the preschool in Reggio Emilia and P4C in regard to the vision of how children learn and the methods used to teach children. Both pedagogies are influenced by pragmatist theories of education. Both methods empathize the importance of the child's self-motivation toward researching – that the child is actively participating in her own education. Dialogue is looked upon as one of many methods to learn.

**Hrein Palsson**  
**University of Iceland**  
**ICELAND**  
[hpal@hi.is](mailto:hpal@hi.is)

### **"From Bubbles through Aesthetics to Copyright - A Mess of Experience, Creation and Imagination"**

The presentation will build on episode four in chapter one of Elfie by Lipman. It will describe how a project of bubble making led into creation of pictures and exploration of possible ways of seeing and interpreting objects of art. The pictures that six year old students made will be presented.

Thank you so much! I will take the bus and plane as you suggest. Brynhildur, you can either charge my credit card or give an account number and I would transfer money to it right away. The amount seems to be around 170 Euros.

Below is my abstract. There is no need to change the title, I leave it up to you. The title that I came up with is big but the talk will be small!

**Ieva Rocēna, University of Latvia, [ieva@navigator.lv](mailto:ieva@navigator.lv)**  
**Veronika Korkla, Rezekne Higher Educational Institution, [veronikak@tvnet.lv](mailto:veronikak@tvnet.lv)**  
**Latvia**

### **Why Should We Pay Attention to the Ability to Wonder?**

There is a famous Plato's statement "Philosophy begins in wonder." The aim of this paper is to explore the concept of "wonder/wonderment" and to examine the value of wonder not only from the intellectual but also from a moral and personal point of view. Similarities and differences between thoughts of children and of adults concerning wonder are discussed based on the results of an inquiry among primary school children and students. Finally, the question "Is it possible to foster ability to wonder and how could philosophy help in that?" is raised.



**Irina Todorova**  
**Varna Free University**  
**Bulgaria**  
**todorovairina@abv.bg**

### **Science research of family's expectation.**

Child's expectation to their parents may be viewed as actions or qualities expected of their needs. The child is very knowledgeable about parent's behavior. The child behavior is a result of their needs and knowledge about parent's behavior. The child objective is rewards and to avoid punishment. The parent's expectations are role expectations.

85% per cent of children who has been working with Piksi present three times higher variety of answers and situation behavior. This situation leading up to three higher forecasts about the behavior. As a result children realize succeed behavior and realize our needs. 90% per cent of children true interpret parent's behavior. As a result has been decreasing the conflict between children and their parents.

**James Nottingham**  
**Director, Northumberland's Raising Aspirations In Society Project**  
**Berwick Upon Tweed**  
**United Kingdom**  
**berwickrais@aol.com**

### **Developing Good Habits of Thinking**

Drawing on the experience of N-RAIS in developing successful thinking habits with students of all ages in and out of school, I will recommend a few techniques that can be used by teachers to increase students' self-esteem and motivation. Participants will be invited to try some of these strategies as a means to compliment/enhance P4C in the classroom; time will be offered for reflection and questioning.

**Jo, Seon-Hee**  
**Jin, Jong-Boo**  
**Jinju International University**  
**South Korea**  
[\*\*shjo3@hanmail.net\*\*](mailto:shjo3@hanmail.net)

### **Imagination in Young Children's Philosophical Inquiry**

In this paper, to develop the effective teaching method for young children, I analyze how young children use their imagination to inquire the philosophical concepts in Community of Inquiry. For this study, young children select a philosophical concept after listening a story, and discuss the philosophical concept, and, in a large group, young children create a story about the discussed concept. When considering young children's thinking development, imagination is very important. According to Vico, young children forms images before abstractions, and there are the underlying unity and interrelatedness between reason and imagination. And in Vygotsky's theory, imagination is necessary for the development of young children's reason, and their reason and imagination are interdependent. So to study how young children do philosophical inquiry, or how young children conceptualize a philosophical concept, it is

effective and necessary to use young children's imagination. There are many ways to use young children's imagination in Community of Inquiry, for example, drawing, game, drama, story-telling, and creating a story. It is expected that in creating a story, young children will make meanings of their experiences imaginatively. In this study, 'creating a story' about the discussed philosophical concept is used. According to Johnson's theory of imagination, image-schemas are metaphorically extended and elaborated to structure abstract concepts and thus inform acts of reasoning. Conceptual metaphor is one of the principal means by which the image-schematic structures can be imaginatively extended and elaborated. A conceptual metaphor is a metaphorical mapping of entities and structure from a domain of one kind (the source domain) to a domain of a different kind (the target domain). In this paper, I analyze 4 stories created by young children after discussion. I analyze how young children use imagination (the conceptual metaphors) to elaborate and extend the philosophical concepts. And I suggest some educational implications for young children's philosophical inquiry.

**John Colbeck**

**London**

**United Kingdom**

[jcol@compuserve.com](mailto:jcol@compuserve.com)

### **Children Under Power: Philosophers As Children**

We have had philosophy for children and philosophy with children. I now suggest that we go further in this direction and consider 'philosophers **as** children' and vice versa, 'children **as** philosophers'. I advance two main reasons in support of this suggestion. First, if "Power (over others) tends to corrupt" as Lord Acton suggested (and I think it corrupts both the 'emperors' and their subordinates by making them lazy-minded and irresponsible) then we should reduce the exercise of our power over children to a necessary minimum. Second, if "To understand is to equal" as Balzac suggested then, if we do not equal children we will not understand them, nor they us. To understand someone **completely**, I would have to become that person. Although that is clearly impossible, it nevertheless **is** possible to move in that direction **towards** becoming, in imagination, a little child again. We could, with difficulty, get rid of a great deal of accumulated 'baggage' in the form of 'knowledge' by calling it, more modestly, 'belief'. One consideration which may help in that strange 'time-reversal' endeavour is the fact that our most ancient wisdoms have come down to us from ancestors who lived in the earliest childhood of our species. We can also reflect that, on an evolutionary time scale, we are the youngest 'baby' species to evolve so far. I suggest that we adults are not **much** more aware than children of the misleading and heavily indoctrinatory process by which we teach them to use words 'properly' - as we do - 'correctly'. My recommendation - courses in language awareness - is that we take steps to make both ourselves and children more honestly aware of what we are doing. In this way we would be doing philosophy **as** - on an approximately equal footing with - children. And they would be doing philosophy with us. The insidiously indoctrinatory power of words - which also empower us (some of us **much** more than others) - would thus be laid open for inspection.

**Katalin Falus**

**National Institute for Public Education**  
**Budapest**  
**Hungary**  
**falusk@oki.hu**

### **Some News of Hungarian Research and Practice**

Two years ago in the conference held in Winchester I gave a cyclorama on the practice and results of P4C in Hungary and presented the books, which we have published in this fields. Now I would like to speak about our work in the past two years. We prepared a student book and a teachers' manual are entitled "Legal Case Studies" and deal with the students' questions in law that can arise in their life and can concern them in their age (14-18). We began to work also in another new area: how can we use P4C to eliminate or lessen the gypsy children's disadvantage that they have starting at school?

**Liutauras Degesys**  
**Lithuanian Educational Center P4C**  
**liutaurasd@hotmail.com**

### **Teaching Ethics As A System With Self-Explaining Logical Structure: The Structure and the Key Concepts of the Textbook *Ethics***

*Ethics* consists of 64 lessons for the pupils of grades 7-9 (14-16 years old teenagers). All the materials have the *triple structure*. First of all the problems are structured in the one axis of the four alternative problematical blocs, that are the different ways of explanation of the social reality:

1. Part and Whole – where all the material is grouped in the relationship as part to whole – typical example is description.
2. Cause and Effect – where the objects of the reality in explanation are related as cause and effect – i.e. reasons and consequences.
3. Aims and Means – where some objects are explained as means to the further aims.
4. Possibility and Reality – where the different possibilities of real appearances are discussed.

The next axis of structure consists of four possible levels of analysis of social reality:

1. Me and Me – where the person is solving the moral problems as opposed to himself.
2. Me and You – where the personal problems are exposed on the level of interrelationship to other person.
3. Me and Them – where the person is opposed and counter related to the group.
4. Me and Society – where the different relationships of person to the institutions are discussed.

The third axis of structure is based on the four alternative aspects of analysis of social reality in four different theoretical languages:

1. Ethical aspect – where prevails the moral concepts and ethical categories.
2. Philosophical aspect – where the main are the philosophical concepts.
3. Psychological aspect – where the analysis is made on the psychological language.
4. Logical aspect – which reveals the logical structure of social relationships.

**Manzoor Elahee**  
**Department of Philosophy**  
**Jahangirnagar University, Savar,**  
**Dhaka, Bangladesh**  
[melahee@yahoo.com](mailto:melahee@yahoo.com)

### **The Possibility of Applying “Community of Inquiry” Approach in Bangladesh Primary School System**

Bangladesh is a highly populated developing democratic, agriculture based country of around 130 million population with an area of 147,570 sq. km., in South Asia. It achieved its independence in 1971, after a historic liberation war. Since that time, it is going through a difficult phase with innumerable problems. Poverty, corruption, mismanagement, social instability, inefficiency, natural calamities are few of them. Many of the problems are rooted in our current educational system, which is mostly borrowed from past ruling nations and still continuing somehow. Broadly speaking, it only producing certificate holders, who are failing to perform for the nation with some rare exceptions. In the recent past some positive approaches have been made, especially in the primary educational system that have produced some good results, but, more or less, our educational system failed to produce open minded, hard working, patriotic, disciplined, caring and creative democratic citizens for the country as a whole. In this situation, community of inquiry method can help our educational system as an effective alternative. It can help to produce much needed qualified human resources for the country, who will be tolerant, cooperative, creative and rational and will show respects for persons in the society, who will be imaginative and problem solvers. In this approach, teacher will not only teach the children, he, himself remains open to learn from the children. Moreover, students are no more merely passive receiver, rather active partner in the classroom dialogical education.

To apply the ‘community of inquiry method’ in our country’s school system, the main challenge will come from the existing established educational system itself. In that case, a second thinking would be, to begin the approach at least in optional level either in a public primary school or in a private school with a long vision. Teacher training program may be organized by offering philosophy for children courses at university level. In this paper, an attempt will be made to see the problems and prospects of such an effort using the community of inquiry method in our country’s primary education system.

**Margret J Thorvaldsdottir**  
**University of Akureyri**  
**Iceland**  
[magga@unak.is](mailto:magga@unak.is)

### **What Have Adults Learned from Philosophical Inquiry with Children? The Community of Philosophical Inquiry as an Alternative for Dialogue about Vision and Administrative Policy among Preschool Teachers.**

Two preschools in Iceland have been using philosophical inquiry with children for three to six years now, and the preschool teachers have consequently gained a lot of experience. In the field of educational administration, discussion about vision and administrative policy has become an

increasingly popular topic. It is a worthy task to explore if some influence from the philosophical inquiry can be spotted in the communicational style of the preschool teachers and in the administrative style of the preschools. Variable sessions and staff meetings in one or two preschools in Iceland will be videotaped and qualitative analyses will be used to analyze the discourse. I will share with you the two main questions from the research:

**Is there some influence from the philosophical inquiry to the profession?**

- Is the philosophical inquiry alive among the adults, in staff meetings and in the every day job
- Is the discourse about the administrative vision influenced by philosophical inquiry
- Is the philosophical inquiry in use when decisions are made
- Is the philosophical inquiry useful when we figure out where we would like to be heading and what aspects are in the way
- Is the staff allowed to spend time on discourse which will not lead to immediate results
- Are there opportunities for creative thinking among the personnel and are creative ideas welcomed
- Are new ideas thrown into practice without spending time to compare them to the administrative vision or is philosophical inquiry used to compare new ideas to the administrative vision

**How is the experience among the preschool teachers regarding the philosophical inquiry?**

- Does the methodology of philosophical inquiry encourage equality among the preschool teachers
- Are there equal emphasis on creativity in thought and analytic thinking
- Does the methodology of philosophical inquiry encourage reliance and caring thinking among the preschool teachers
- Are there admissibility equal to all staff to express and formulate ideas, to expressing naive, rash or ill-considered ideas, to change of mind, to lend a helping hand, to disagree, to agree
- Does the methodology of philosophical inquiry encourage staff development and emotional intelligence among the personnel.

**Maria Elena Madrid**  
**Universidad Pedagogica Nacional**  
**Mexico**  
**[mariem@mail.ajusco.upn.mx](mailto:mariem@mail.ajusco.upn.mx)**

**Reasoning and Civic Virtues in Education**

In pluralistic societies with a recent and fragile experience in democracy, education has a tremendous challenge: how to reconcile individual freedom and civic virtue with violence and poverty as a background. Children have to be initiated into democratic educational practices to become a future citizen empowered by reasoning and civic attitudes. Community of Inquiry provides a democratic atmosphere at the classroom and allows overcoming the dichotomy virtue or freedom, through dialog and commitment to democracy.

Key words: civic virtues, democratic education, reasoning in education.

**Maria Paola Iaquina**  
**Ministry of Education**  
**Kindergarten and primary school 1° Circolo didattico “Cesare Battisti”**  
**Catania**  
**Italy**  
[battistix@tin.it](mailto:battistix@tin.it)  
[www.battistix.it](http://www.battistix.it) (website)

### **The Ecodialogo Project at the “Cesare Battisti” School**

The philosophical dialogue and the development of creative and social thinking: introducing philosophy for children (Ethics and Aesthetics areas) in primary school in Catania, Italy. In this session, possible reasons and meanings supporting philosophical dialogue in school will be shown, according to the new National Curriculum concerning Education in citizenship. Thinking on different theoretical points of view as well as on best philosophical practises represents the starting point that leads our school community to become a community of inquire. Aim of the experience is to join theory and practice in teaching philosophy for children, in order to make dialogue worth doing. Documentations of the ongoing “Philosophy for children local Curriculum” with pupils 7/8 years old will be shown, in visual essays too. Wondering about nature, about our ways of relating to the environment, may be a good way to start an active reflection on reality around us, searching for rules that lead our actions and behaviours, in order to preserve the idea of beauty in nature and culture.

**Nathan Brubaker**  
**Montclair State University**  
**USA**  
[Brubakern1@mail.montclair.edu](mailto:Brubakern1@mail.montclair.edu)

### **Community of Inquiry as Transformative Pedagogy: Underlying Principles**

‘Community of inquiry’ is commonly embraced as both a pedagogical ideal and educational reality amongst practitioners of philosophical inquiry with children. As a pedagogical ideal, ‘community of inquiry’ embodies an alternative to traditional teaching methodologies with profound implications for educational reform. As an educational reality, ‘community of inquiry’ remains an ambiguously defined concept with vastly different meanings to different people. That widely varying and perhaps contradictory contexts are sometimes heralded as thriving ‘communities of inquiry’ raises fundamental questions about the conceptual basis of the pedagogical practice. What principles underlie ‘community of inquiry’ pedagogy? What assumptions and basic tenets imbue the practice with transformative potential? What practices deliberately depart from traditional teaching methodology and actually reconstruct teacher-student roles? Five pedagogical principles will be articulated in an effort to add clarity and specificity to the foundational assumptions underlying ‘community of inquiry’ pedagogy. Such themes as freedom, democracy, authority, trust, and diversity will be explored and discussed to

construct 'community of inquiry' pedagogy as a genuine alternative to traditional classroom practices.

**Oscar Brenifier**

**Argenteuil**

**France**

**alcofrib@club-internet.fr**

### **Mutual questioning**

The following proposal is one of the different discussion schemes described in a book the author published in French language, called *Enseigner par le débat* (*Teaching Through Discussion*), utilized for initiating teachers and professors to philosophical discussion. This particular exercise is called mutual questioning. We start with a question of a general nature, either spelled out by the teacher or by the participants. Everyone is asked to produce a short answer (or a plurality) for himself, either in his head or in writing, answers called hypothesis. By a procedure or another, one specific answer is chosen, that will be carefully examined. First of all: does it formally answer or not the question, independently with agreeing or not to the content. A debate will take place, with arguments, followed by a vote. If the given hypothesis is refused as an answer, we try another one, if accepted, it is written on the board and different questions will be forwarded by different persons to the author of the hypothesis, in order to clarify and test out his hypothesis. For a question to be accepted, it has to be clear, to bear on the hypothesis it questions, and not to be blatantly inducing an idea (false question), a judgment which like always is argued and given by the participants. If the question is accepted, an answer will be given (if possible) by the author of the hypothesis and written on the board. If he gets stuck, he can ask for help to someone else. After a few questions of this type, the initial idea is developed, changed or even abandoned by its author. At any moment, anyone can raise a problem if he sees a blind spot or a contradiction in the global articulation of the hypothesis. But it has to be on the basis of what Hegel defines as internal critic, not external: not a contradiction with someone else's opinion, but an internal contradiction. After some work on this hypothesis, a second one is taken, which undergoes the same procedure. And maybe again one or two more, depending on the time. After this, the last step is to ask everyone to compare the different hypotheses and draw out the philosophical stakes they contain between them. It is not asked to choose one hypothesis against the other, but to account for their difference in content by identifying their distinctions of presupposition, of analysis, of postulates. In other words, we draw out the philosophical issues they contain, a task which the group will accomplish, everyone with their own words and capacities. Out of this global process, we can consider the initial question has been analyzed, conceptualized and problematized.

**Ragnar Ohlsson**

**University of Stockholm**

**Ragnar.Ohlsson@philosophy.su.se**

### **Intellectual Virtues and a New Curriculum for P4C**

In Sweden as well as in many other countries "critical thinking" is a prestige word. This is also true of philosophy with children. "Critical thinking" however is a rather vague and ambiguous term. It is true that Matthew Lipman, for example, tries to make the concept more precise by

discussing what elements should be included. Now it seems to me that a more fruitful approach would be to specify those intellectual traits we want our children (and ourselves) to develop explicitly in terms of intellectual virtues: desirable thinking habits and attitudes towards truth, good reasons and so forth. Such a theory of intellectual virtue should be both more precise and more comprehensive than traditional ideas of critical thinking. In Sweden a new research project concerning philosophy with children has been launched. In some respects this new project is different from former projects. We do not follow the program designed by Mathew Lipman but develop a new approach. The two most significant points where we differ from Lipman's well tested program are the following: we allow the teachers involved in the project to try their own methods of introducing philosophical problems. They can for example propose a philosophical problem for discussion instead of always letting the children to choose questions of their own interest. Secondly we use a new curriculum specifying certain concepts to be treated during the two years experiment. The seven concepts are such that they are used in every day speech, but nonetheless they imply several difficult philosophical problems. The concepts are 'time', 'event', 'cause-effect', 'action', 'moral responsibility', 'moral rightness' and 'value'. The idea behind using this new curriculum is to test whether philosophical discussions with children can be carried out and have similar effects while not strictly following the methods recommended within P4C. We have good reasons to say that they work. Let's see if philosophy in slightly different forms also works. We want to separate philosophy from the method, and at the same time have some guarantee that the problems discussed are genuine philosophical problems. We wish to know: does philosophical discussion - in the slightly unorthodox form indicated - foster some intellectual virtues?

**Ross Phillips**  
**La Trobe University**  
**Melbourne, Australia**  
**Ross.Phillips@latrobe.edu.au**

### **Authentic Inquiry**

The expression, 'community of inquiry', has long since become an essential term-of-art for teachers and philosophers influenced by the work of Matthew Lipman and his colleagues. In this paper I want to consider the variety of communities of inquiry, starting with C.S. Peirce's original coinage, and to examine similarities and differences among them with a view to understanding better just where, and to what extent, classroom communities of inquiry fit in.

But my title hints at the possibility that some nominal communities of inquiry may not be authentic, not the real thing. In particular, I am interested in ways in which classroom communities of inquiry might fail of authenticity, and interested in the question whether (mere) *realism* might nevertheless be enough. The classroom, after all, has a characteristic mix of maturity and immaturity, of knowledge and (comparative) ignorance. In several previous papers I have urged — with insufficient argument and too much empirical guesswork, I now think — that realism is *not* enough, and that this has consequences for teaching practice as well as the philosophical theory of philosophy with children. I am much less sure than I was. Perhaps a



merely “realistic” community of inquiry can provide all that matters of an authentic experience of inquiry. Perhaps it can do it better, and, anyway, perhaps authenticity is overrated.

In dealing with this I will look closely at Tim Sprod’s discussion of pedagogic action and autonomy in his recent book, *Philosophical Discussion in Moral Education: The community of ethical inquiry* (Routledge, London 2001.)

The concern I tackle in this paper might be thought of as the epistemic equivalent of debates about whether democracy in the classroom can be real democracy, and whether that matters. And just as this debate goes to the heart of the relationship between children and adults in philosophical dialogue, I think that my question about epistemic authenticity does too.

**Sara Liptai**  
**Freelance consultant**  
**UK**  
**[sara.liptai@dial.pipex.com](mailto:sara.liptai@dial.pipex.com)**

### **Visual and Musical Engagement in a Community of Inquiry**

In the United Kingdom P4C has taken a somewhat different route from the IAPC. One major area of divergence has been the use in Britain of a wide range of stimulus materials, not specifically written for P4C: children’s picture books, folktales and myths, poems, games, pictures, everyday objects, cartoons, advertisements, music. Of course, these developments are not altogether unique to the UK but there seems to have been a more systematic attempt at broadening the range here than elsewhere.

Benefiting from Karin Murris’ and Robert Fisher’s ideas and materials for P4C, I have focused on aesthetic enquiry, with images and music - separately or in combination - as starting points. I have completed my PhD on music as stimulus in PI with 7-11-year-olds, and have participated in a year-long project of using contemporary women’s photographs for enquiry and subsequent artwork with children of the same age. I believe that aesthetic enquiry has a great deal of enrichment, learning and experience to offer the PI process. I would like to provide an opportunity for us to consider these features together.

Therefore the first half of my presentation is intended as a workshop, or open space, for thinking together about aesthetic enquiry, starting with some visual and aural stimuli. In the second half I will present some findings from my work with children, using the same stimuli.

**Seyed Amir Hossein Asghari**  
**[abccba53@hotmail.com](mailto:abccba53@hotmail.com)**

**Presentation of a research project of traditional Iranian philosophy in order to collect and analyze its connection with Philosophy for Children.**

**Steven Vervoot**  
**Free University Brussels**  
**Belgium**

### **A Method of Doing Philosophy with Children in Brussels with the Aim of Fostering Dutch among Non-Native Speaking Pupils.**

The purpose of this paper is to present the project ‘Doing philosophy with children in primary education’ in Dutch-speaking education in Brussels. One of the main characteristics of this project is the aim to pass on to teachers a method for fostering language skill in the classroom for pupils who don’t speak Dutch at home.

The presentation consists of three parts:

- 1) The organisation of education in Brussels
  - 2) The view of language skills where Dutch is a second language for the pupils
  - 3) The way in which the method of doing philosophy with children is applied in this context.
- 1) The first part analyses the environmental factors in Brussels and the organisation of Brussels education. The Brussels situation is characterised by a highly diverse population. This diversity can be seen in ethnic, linguistic and social backgrounds. The Brussels population consists of groups of various origins: from Brussels itself, Flanders, Wallonia, Spain, all countries of the European Union, Congo, Turkey, Morocco, Eastern Europe, asylum seekers from various countries, etc. Alongside the diverse ethnic origins, Brussels also has a strong social stratification (education level, income class, etc) in its composition. This composition and the historical background of Belgium have led to Brussels having a specific organisation, which is mainly divided into French-speaking and Dutch-speaking education.
- 2) The second part sets out the view of fostering language skills. This means that more attention is paid to education in linguistic ability rather than formal linguistic rules. Dutch is the language of instruction in the classroom but 80% of the pupils don’t speak Dutch at home.
- 3) The third part presents the way in which the method of ‘Philosophising with children’ fits into the Brussels situation and can contribute to the objective of teaching children linguistic ability as a second language.

**Tock Keng Lim**  
**PsychMetrics International,**  
**Singapore**  
**lim\_tk@pacific.net.sg**

### **New Evaluation Instruments for P4c Programs**

Given the complexities and subtleties of discussion in a community of inquiry, any adequate evaluation of a P4C program needs to consider both the micro level effectiveness of a P4C session and the macro level impact of the program on the school. Most P4C programs use qualitative measures, such as feedback from pupils and teachers. However quantitative measurements of the outcome of the program are badly needed. Though quantitative measurements are not easy to carry out, this paper will attempt to discuss instruments which are currently developed by the author to rate qualitatively and quantitatively the reasoning and inquiry skills taking place in the P4C session, as well as other instruments already in the field which can be used to measure the impact of the P4C program.

**Vassia Ilieva**  
**American College**  
**Sofia**  
**Bulgaria**  
**vnilieva2002@yahoo.com**

### **The unity between the CI and Bulgarian philosophical curriculum**

Bulgarian philosophical curriculum is a contemporary educational approach which is based on systematic and progressive chain of philosophical subjects. Their content and their interactions presuppose and require a methodology which makes possible the development of both critical and creative thinking, which involves different types of experiences and which leads to significant personal and social growth. From that point of view, the CI methodology is definitely useful. On the other hand, the CI faces unique philosophical situation. Based in systematically organized philosophical experiences, being addressed to both thinking and practice, presupposing active interaction among all philosophical subjects, it opens a new door to the CI, expanding its area and its capacity, giving new possibilities for its constructive and creative power. Thus, the relation between Bulgarian philosophical curriculum and the CI builds an unity which makes possible the valuable reading and development of both sides.

**Veselin Dafov**  
**Faculty of Philosophy**  
**Sofia University**

### **Philosophizing While Doing Mathematics Or To Be A Thinker In Mathematics**

Generally said, following well-known in Bulgarian philosophical literature subject-ontological approach /Prof. Aleksandar Andonov/ this paper discussed that as far as students are expected to do real actions which come from their own subjectivity, nevertheless the sphere of human knowledge, and if these different actions are supposed not to contradict each other but to develop each other, in fact students are expected to think or – let's put it in a well known way - “get their thoughts together”.

Some cases in Mathematics are studied to demonstrate difference between both actions that are produced as a moment of subject's self-development and action that are actually conducted by a subject but do not belongs to its nature as a subject.

If subject is the reality which is responsible for its own action and if this reality is “caring” /following M.Lipman's “Caring as Thinking”/ for actuality that is produced by it but not only committed, then we can say that training of thinking and “caring” for actuality, in any area of human activities and even in ones which are traditionally known as very formal and rigid as it is in the area of natural sciences like Mathematics, Physics, Chemistry etc., is very important and in a sense is, in fact, direct work on improving student skills in authentic thinking, autonomy and citizenships in the global society of , for example, mathematicians all over the world.

To be a citizen of the Mathematics means to be one of those who are engaged in mathematical doings at all possible levels – not only to keep the formal rules of Mathematics, but to invent the rules themselves, to build new bridges between different actions produced by different subjects of the actions, to create opportunities for building “community of inquiry”.